CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Extracts.

DOCTRINE OF THE TRINITY, AS IT APPEARS TO A PLAIN UNDERSTANDING.

It is somewhat remarkable, that among the first dissenters from the establishment, though many of them objected to the damnatory clauses in the Athanasian creed, few or none objected to the main substance of it. In the year 1695, warm debates arose within the pale of the established church itself, concerning the doctrine of the trinity. It was vehemently contended on one side, for three distinct persons in the godhead; on another, for three distinct characters or modes of acting: at length, a considerable number of dissenters adopted the latter of these opinions; but, to this day, the majority of dissenters seem to be as zealous in defence of the former, and denounce against their opponents the same penalties, temporal and eternal, as St. Athanasius himself did, or whoever personated that popular saint, What could induce any one, at first, to impose a numerical paradox as an article of religion, and attempt to terrify those, whom he could not hope to argue into a persuasion of it, is hard to say; but it is still more difficult to account for the tenacity with which this mysterious article of faith is still maintained, where neither church authority nor church emoluments can have any influence.

To think that the Creator of all worlds, the Omnipresent Deity, whose glory, whose providence, and whose attributes, are co-extended with the remotest stars—to whom this world is but a point, an atom, infinitely less than we are able to conceive—should divest himself of this boundless majesty—crowd all his wonderful attributes into a human body—languish, suffer, and die—yet remain immortal, omnipotent, immutable—and throughout the infinity of space continually act, with undiminished energy, as the great source of life and happiness to all, himself the infinitely blessed, ever-living, and only true God: to believe all this, perhaps requires as wide a stretch of human credulity, as to maintain (with the Roman Catholics) that the Omnipotent, having first shrunk into the form and state of man, is still further contracted into their consecrated wafer, yet all the while retains all the fulness of the attributes, all the immensity of the nature of the godhead! If there should be found in the holy scriptures (besides mistranslation and interpolations, &c.) any obscure text, that seems to clothe the ambassador of God with some of the attributes of God himself, or to claim equal reverence for him who declares himself sent, as for the being who sent him; is it not manifest injustice to the scriptures, and to ourselves, to strain such expressions into meaning directly opposite to the plainest declarations of Jesus Christ himself, instead of interpreting them by the general tenor of the history, and by the maxims of common sense? —When Jesus, taking a piece of bread, breaks it, and gives to his disciples—saying, "This is my body," we are not, I hope, at this day, required to believe that he was then holding, not the bread, but his own body in his hand.—When, again, he says, that, "he and his father are one," are we to understand him as asserting that he was his own father? and when, immediately afterwards, he tells us that he and his disciples are one, does he mean that he had but one disciple, and that this disciple was himself? If we could be reconciled to the self-contradiction and bad arithmetic of the trinitarian system, we should find, after all, that it is a mere question of arithmetic; for three beings exactly similar in essence, and agreeing in action, necessarily coincide in our imagination into one, and therefore the moral effect of this creed would be but nugatory, were not the attributes, as well as the person of the Deity divided, and some unamiable views associated with the first person of the trinity, which have lessened the comforts of social life, and produced gloom and austerity in the minds of individuals: witness Calvin himself.

SMOOTH PREACHING.

"*Prophesy not unto us right things; speak unto us smooth things, prophesy deceits.*"—Isaiah xxx. 10.

[Concluded from our last.]

Another kindred delusion to this, and one which naturally accompanies it, and ought, therefore, to be exposed at the same time, consists in believing that rational views of religion flatter human pride, and connive at a looseness of principle, and harmonize, generally, with the wishes of the "carnal mind;" and that hence arises the danger of threatened ascendency. With respect to the *characters* of rational christians, we have nothing to do in these remarks; they may be such as to merit all manner of reprobation. We now speak of their *principles* only; and we say, that he who thus calls in question the purity or strictness of these principles, betrays an ignorance of their nature and tendency disgraceful to the utmost extreme; and as criminal as it is disgraceful, if in all this real or pretended ignorance he presumes to make them an object of attack and obloquy. Who knows any thing of Rational Christianity, and does not know, that it founds every thing on a pure heart; that it encourages no man to expect salvation, except through repentance, a better life, and the mercy of God; that it is so stern in its opposition to every form and shade of vice, and so strict and severe in the rules it lays down for human conduct, that it never has been popular, and there is much reason to fear it never will be popular—a system, in short, from which all that is selfish, or sluggish, or vicious in man recoils.

We are perfectly willing that the correctness of the preceding statements and reasonings should be tested by an appeal to facts. We ask, then, whether it is not a fact, that the mass of the people follow after those preachers, who give the views, or at least a part of them, the flattering and delusive character of which we have been exposing; while comparatively but few attend upon such as are throughout plain, and rational, and practical; and these few, too, of the more sober and thinking portion of the community. I simply ask, whether this is not an incontestible fact. Men may differ, we are aware, in their manner of accounting for the fact; but are there any hardy enough to call the fact itself in question? And is not this fact precisely what we might have expected, on the principles we have been advancing? And, indeed, how can it be accounted for on any other? Does it not in itself go very far to prove, that if we would preach so as to become popular—if we would accommodate ourselves to the tastes of the great majority of mankind—if we would present a system adapted rather to please than edify, to *comfort* the sinner, rather than *reform* him, we must propound views of religion the very opposite of rational? We must deride and revile human virtue, and the natural affections; we must represent salvation as in no respect dependent on character; we must offer substitutes for plain, practical holiness; we must open some easier way to heaven, than by "a patient continuance in well doing;" in fine, we must throw over the whole subject of religion so much darkness and mystery, that the worst men will cease to be made very uneasy by its threatenings, from the acknowledged uncertainty of all its close and personal applications.

There are many reasons which make it important that we should insist on this subject, independent of the truth and importance of the positions which we have taken. It may serve, we should hope, to teach our orthodox friends a little more caution and moderation in charging their opponents with holding sentiments accommodated to the feelings and inclinations of the proud and ambitious, the gay and worldly; as it must show them the *inexpediency* of doing this, as well as its extreme injustice and unfairness. Let them beware how they impress the public mind with the weight of an objection, which is to fall at last on their own system. It is important, also, that rational christians should themselves be admonished of the purity and strictness of their principles; for it is not impossible, that, by continually hearing these principles decried as consistent with, and as even countenancing a certain laxity in faith and practice, they may begin at length to act on this presumption and even the style of their preaching may be unfavourably affected.—Finally, it is of the utmost importance, that the public generally should be made to realize, that the doctrines of Rational Christianity are the most friendly and conducive to civil liberty and public order, and to the existence and cultivation of all those virtues on which our security, improvement, and happiness in the social state must depend. It is a frequent complaint, that Christianity has not done so much for society as was promised, or as might have been expected. But what better, we would ask, can be reasonably expected from it, as long as, instead of leading men to virtue, it is thought to supply them with a substitute for it;—so long as it is represented as teaching doctrines, and enjoying practices, so irrational, inconsistent or trifling, that a person must either be not wise enough to understand it, or too wise to believe it.

We readily admit, that we cannot recommend Rational Christianity as a light and easy, and yielding system. It is a system which compromises nothing.—But shall it be rejected merely because it is adapted to humble our pride—because it will suffer no tampering with the conscience—because it imposes on us arduous duties, and exacts from us painful sacrifices—because it sets a watch on our actions, our words, and our very thoughts, in private as well as in public, at home as well as abroad, in our common business as well as in our religious exercises—in short, shall Rational Christianity be rejected, because it requires of us strict virtue, strict integrity, and will admit of no substitute, or apology, for a good character? There may be those, who will reply to all this, in the language once used to an ancient prophet—"Prophesy not unto us right things; speak unto us smooth things; prophesy deceits." But we trust in God that the number is small. What! would you not have the truth told you? Would you not know what your real condition is—what you can do and must do? Would you have the ambassador of God come to you with "a lie in his right hand"? Would you have him cry "Peace, peace, when there is no peace"? Would you have him furnish you with excuses and coverings for your defects and sins, with a dream to amuse, or a drug to stupify? Would you have him flatter you into the belief, that you can do nothing whatever to effect your change of heart and your conversion to God, and yet that this may be effected without your endeavours, or your concurrence, or even your knowledge? Would you have him tell you, that even in the converted, holiness is only an accidental circumstance of character, and that do what they may, or what they can, they cannot fall from grace.

It is true, there may be those, who will dare to flatter you in this way; and you may believe the flattery. But, remember, it will not, in aught, diminish your real danger; it will not alter the nature of things; it will not annul the laws of heaven; it will not render virtue and integrity in any respect the less indispensable. It is a fixed and immutable law of heaven, that man shall be judged "according to what he hath done, whether it be good, or whether it be evil"—that his future condition shall depend on the character he here forms, whether it be vicious, or whether be it pure—that every man shall receive in exact proportion according to what he deserves from his own exertions and attainments. This is the fixed and immutable law of heaven. Preachers may preach what they please, and believers may believe what they please, but it will not alter this law. Heaven and earth may pass away, but not one jot, nor one tittle, shall in any wise pass from this law, till all be fulfilled.

BRIEF HINTS TO PARENTS.

[In the present volume of the REGISTER, we have given a number of extracts from a work, entitled "Hints on Early Education." We have had the satisfaction to learn that these essays have been very acceptable, and that the work from which they are taken has in consequence been much called for.*—Another little work, in some respects similar, has lately fallen in our way, from which we shall occasionally furnish a short article. It is entitled "Brief Hints to Parents."]

General principles.—Success in education depends more on prevention, than cure—more on forming habits, than laying injunctions—more on example, than precept. It is important, however, that rules laid down should be strictly enforced, till obedience becomes habitual

But when is this interesting business to be begun, and how pursued?

"It is to be begun from the cradle. The first step is to teach the infantile subject implicit obedience to parental authority; and then to rule with such moderation and sweetness, that it shall entirely trust and love the hand that guides it. In this way, the good impressions made upon the young mind, are likely to be indelible. Persevering, yet gentle firmness, begun in infancy, establishes proper discipline, procures obedience, and prevents almost all punishment.

The subjection of a child's will may be effected before its understanding is sufficiently enlarged to be influenced by reasoning. Generally the first inclination a child discovers, is will. The first business of a parent, therefore, is to subject it. An infant will reach out its hand to take something improper for it to have; if its hand is then withheld, and the countenance and expression of the parent refuse the indulgence, unmoved by its cries or struggles, it will soon learn to yield. And by uniformly experiencing denial, equally firm, whenever its wishes ought not to be granted, submission will become familiar and easy.

But prudent parents, while they are careful to subdue self-will in their child, will be equally careful to cherish in it every appearance of benevolence and affection.

As children advance in age, and the faculties of the mind expand, parents, by an easy, familiar mode of conversing with them, and adapting their language to their age and capacity, may acquire almost unbounded influence over them. If parents were thus careful to cultivate the young mind from the first dawn of reason, watching every opportunity of communicating instruction, at the same time seeking the Divine blessing on their humble endeavours, we may safely believe they would be rarely disappointed in having their own children grow up around them, all that they could reasonably desire them to be.

It is by enlightening the understanding, that children are brought to feel the true ground of parental authority. Injunctions and restraints, if softened by enlargment, will generally find returns of obedience; and ungrateful claims to liberty, will rarely oppose parental advice bestowed with meekness. Early to impress the tender mind with clearly defined perceptions of right and wrong, is very important. Much misery may be prevented by it.

* The work is for sale at the office of the CHRISTIAN REGISTER, price 37 cents.

Indolence is the greatest enemy to learning, but dissipation is the error into which a young man of lively disposition and quick parts is most likely to fall; and unless he possesses some strength of mind, the variety of new scenes, the novelty of surrounding objects, and the allurements of pleasure too frequently seize on his imagination, occupy his thoughts, waste his time and resources, blast his own prospects, and disappoint the hopes and expectations of his friends.

THE SLUGGARD.

"*Go to the Ant, thou sluggard; consider her ways, and be wise; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest. How long will thou sleep, O, sluggard? When will thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep! So shall thy poverty come like one that travelleth, and thy want like an armed man.*"—Proverbs, vi. 6 to 11.

The passage chosen for my text is one of the most beautiful that ever was penned; and it contains an exhortation and a warning of great importance to all persons of both sexes and of ages in all the ranks and callings of life. Man was born for activity, for exertion, and not to lie in a state like that of those creatures who appear to live for no other purpose than that of increasing in bulk, merely to grow up out of the earth or its products, and, through some channel or other, to return to earth again.

The causes of poverty and want are various. Some are wholly unavoidable; some arise from dissipation; some from downright wickedness of disposition; but, a considerable part of all the want and misery that we witness in the world, arises from *sluggishness*; from that hateful laziness, that everlasting hankering after rest, which is so well described and so strongly reprobated in the words of my text.

It is surprizing, but not more surprizing than true, that a vice, and, indeed, a great sin, so hateful in itself, so injurious to the parties committing it as well as to the community of which they form a part, and so directly in defiance of the word of God, should, in this and in many other countries, have found a sort of apology in precepts as well as in the example of those who affected a particular regard for *religion*.

The Hermits, the Monks, the Nuns, and all the endless tribes of impostors of ancient times, who indulged in laziness at the expense of the industrious, affected peculiar devotion to God, dedicated, as they termed it, their bodies to the Lord. As if the body of man can, in any way, be so truly dedicated to its Maker, as by its being made to perform those functions for which it was manifestly intended! As if God, who had fashioned man for activity, who has made labour necessary to his health and even to his sustenance, should be pleased with, and should bestow his choicest rewards on, that part of human beings, who have made the least use of their limbs, and who have contrived to exist on the labour of others by assuming the garb of superior piety!

The fanatics of our day are, only in another form, the successors of the Hermits, the Monks and the Nuns; and, they are still more mischievous, inasmuch as their teaching tends to produce *sluggishness* in others as well as to maintain it in themselves. To teach people to *rely on God*, without, at the same time, teaching them that they must use their own exertions, is to delude them to their ruin. God has given the earth and all the elements; but, he has given nothing for our use unaccompanied with the positive and indispensable condition, that we shall, in every case, perform labour, of some sort or other, in a greater or less degree.

Yet, by a misinterpretation, a torturing, an exaggeration, or at least, a misconception of the meaning, of those parts of the Bible, which speak of the vanity and worthlessness of human exertions and worldly cares, a pursuasion has been implanted in many minds, that laziness, with its natural consequences, rags and hunger, are not only not displeasing to God, but are amongst the surest outward marks of his especial grace. Why, human exertions and worldly cares are, when pushed beyond certain bounds, vain and worthless, censurable and sinful. But, because, when a man's whole soul is bent on accumulating wealth, for instance; when he labors beyond his strength, grudges himself necessary sustenance, and worries his mind with anxieties as to gain; because this is sinful, is there to be *no labour*, *no care*, at all? Are we to make no exertions, and to make no provision? "*God feedeth the ravens*," says Jesus Christ. In that illustration of his meaning, the whole of his doctrine as to worldly cares and exertions is explained. God feedeth the ravens: that is to say, God hath given the ravens wings and claws and beaks, wherewith to go in search of, to obtain, and to carry home their food. He feeds man in precisely the same way; that is to say, by giving legs, arms, and hands.

Yet is there prevailing the delusive idea, that, some how or other, food and raiment are to come by the favour of God, without bodily exertion. Plainly, and in so many words, this is not, indeed, avowed. But the doctrine implies as much. And, the consequences are, that where this species of fanaticism takes hold of the mind, cheerful exertion ceases, laziness and slovenliness and carelessness succeed, and are hallowed with the name of *trust in God*. All vanities are carefully to be avoided: but of all human vanities, what is at once so mischievous and so despicable as for the Sluggard to conceit himself a Saint; and to deem the outward and visible marks of his sluggishness, as amongst the proofs of his inward and spiritual grace!

When once this conceit gets into a dwelling, the family is ruined; and one of its first effects is to produce that sort of sluggishness which produces the habit of lolling *late in bed*; a habit hostile to nature, injurious to health, productive of want and crimes, disgraceful to parents and ruinous to children. *Cobbett's Sermons.*

Christian Register.

BOSTON, FRIDAY EVENING, JULY 18, 1823.

Massachusetts Missionary Society.

In the annual report of the Trustees of the Massachusetts Missionary Society, submitted in May 1823, it is stated that *fifteen* missionaries had been employed by them during the preceding year; one in this state, two in New Hampshire, and twelve in Maine. The whole amount of service performed by the different missionaries was about one hundred and seventy-five weeks. In the various towns where these missionaries officiated, there were donations and contributions for the benefit of the funds of the Missionary Society, by which they were employed, amounting to one thousand and ten dollars and ninety-four cents: which makes on an average nearly six dollars for every week's service of the different missionaries. This must have greatly relieved the funds of the society in the expense of supporting them, and will undoubtedly operate as a double encouragement to future exertions, inasmuch as whilst it affords evidence that the people properly appreciate the good attempted in their behalf, it also gives promise, that the aid now afforded by the society will be presently unnecessary.

As many readers do not distinguish one missionary society from another, we take the liberty to state that the society above-mentioned is not the *Evangelical Missionary Society*, of which we have often spoken, and in whose success and usefulness, we have endeavoured to excite an interest commensurate with its merits. The Evangelical Missionary Society is supported and conducts its operations on what are called liberal principles, and is patronized by liberal men. The Massachusetts Missionary Society is supported by orthodox men, and is the patron and supporter of what are called orthodox or Calvinistic principles. We have no hostility to it, however, on this account, so long as it confines its operations to our new settlements and frontier towns, and continues to send, as its missionaries, men of exemplary lives and earnest zeal in enforcing the duties of morality and practical goodness. For though they undoubtedly carry with them much error, and inculcate many doctrines practically injurious, yet by the weight of much that is really good in their preaching, together with the influence of their own good example, the effects of their bad speculations are so far counteracted, as to render their services, on the whole, really advantageous to these new settlements.

But in relation to one branch of the operations of this society, we cannot say as much as this. We allude to the practice of sending missionaries into parishes where there are settled ministers, where by encouraging the disaffected, they keep alive and render incurable the alienations and divisions which will be found to exist at different times, in a greater or less degree, in all religious societies.

We suppose it will not be denied, (for we are confident it cannot be done with truth) that some portion, at least, of the funds of this society are appropriated for the support of missionaries in what are called feeble parishes, or, in other words, in towns where a *few* restless and assuming persons, after being disappointed in their attempts to usurp authority over the great body of their fellow-worshippers and fellow-communicants, have associated themselves, complained of persecution, and called themselves a society that needs the sympathy and countenance of the pious. We could name a number of instances where a few *heretics** have been nourished and fostered, if not by missionary societies, at least by the neighbouring clergy, in their opposition to the regular ministry of the place, till they have been induced to build a church, and to aim at the support of separate worship. The result of which is, (particularly in small societies in the country) that the parties, being unable to support two ministers, very soon find it most convenient to support none at all. There are a number of glaring instances within our knowledge of such a course, and such a state of things. Upon whom, we ask, is this wickedness chargeable, of thus breaking down the *habits* and extinguishing the *love* of religious order? It is not a thing to be winked at, or lightly passed over. It is, too, a growing evil, —an evil that calls for the severe reprehension of all well-disposed members of the community. With how much christian forbearance and patience do large majorities of liberal Christians, in many of our parishes, listen to the weekly performances, and aid in the support of orthodox men, whose doctrines and style of preaching are contrary to their views and feelings: And with what ease might not the liberal clergy, if so disposed, excite a spirit of alienation and division in such societies, draw off their strength, and form new ones? Why is it not done? Because the whole liberal party, clergy and laity, reprobate the practice, not only as prejudicial to the habits of order that prevail in the community, but as destructive of the best interests of morality and piety.

Can the individuals who have been fomenters of divisions, in otherwise peaceable parishes, look upon the distracted and confused state of things in these places,—consider the wound that has been given to the moral and religious sensibility of the people,—and their blighted prospects, as it regards the stated and peaceable enjoyment of the services and ordinances of religion,—can they thus look back without some compunctious visitings of conscience,—some moments of anxious inquiry respecting their own instrumentality in producing this deplorable state of things. Whatever allowance may, in some circumstances, be made for the uprightness of a man's motives, yet can we reasonably expect that they will weigh much in the balance against all the evil that has been done by these rash and unadvised interferences and sowings of sedition—especially when we consider how manifestly they are in contradiction of the plain precepts and acknowledged spirit of Christianity?

The foregoing remarks on this subject have reference, more to the conduct of individual members and patrons of the Massachusetts Missionary Society, than to the society itself as a body. And we have too good an opinion of the general good principles and good intentions of the greater number, even of these, to believe that they would continue the practice, if they could once be brought to view the subject through any other than the false and deceptive medium of party prejudice.

Influence of the arts and sciences in subduing the religious prejudices of the heathen.

We have long been of the opinion, that the conversion of all heathen or semi-civilized people to christianity was much more likely to be effected, indirectly, by the instrumentality of the arts of civilized life and the influence of improving science, than by the direct proposal of the doctrines of christianity to their prejudiced minds. Their minds must first be enlarged and their prejudices softened by being brought to feel in their own persons the advantages of those improvements in the physical condition of men, which are uniformly found to accompany or follow the adoption of the christian faith.—An opinion somewhat similar is expressed in the following paragraph. The writer is speaking of the benefits that have resulted from the introduction of the Ophthalmic practice into the Madras Presidency, by the British East India Company:—

"Competent judges will consider the moral and religious advantages which British Christians are conferring on India, as establishing for them the character of being its noblest benefactors: yet they will rejoice to witness the alleviation, by British institutions, of social and physical evils; not only for the lessening thereby of the sum of human misery, but especially as conciliating the natives, and thus opening to them the way to still greater blessings."

It appears by a late address of the London Ophthalmic Infirmary, that, in 1818, an Eye Infirmary was established at Madras, and that it had not only been instrumental of relieving much suffering and misery, but of exciting favourable dispositions in the minds of the natives. The prevalence of the Ophthalmic disease in India is greater than in many other countries. Mr. Richardson, who first received permission to introduce this practice into India, states that during three years ending June 1822, *three hundred and eighty one* cases of cataract were successfully treated. To show the influence of the institution in overcoming the prejudices of the natives against the European character and manners, we give the following from the above named Report:—

"The benefits of the institution have not been confined to paupers or the lower castes: a considerable proportion of the patients has always consisted of agriculturists, artisans, and shopkeepers, and the number of Brahmins has seldom been under 15—a circumstance, which, I trust, will be received as an exception highly creditable to the Eye Infirmary; namely, that this latter class, who in general regard all European Institutions with aversion and contempt, should eagerly seek to avail themselves of its benefits, and reside without scruple within its walls."

For the Christian Register.

THE RECOLLECTIONS OF JOTHAM ANDERSON.

CHAPTER XVI.

My first object was to gain the confidence of Mr. Garstone; for it was above all important, that he should not be prejudiced against the person who would endeavour to remove his prejudice against the Christian revelation. In this attempt I had reason to think that I did not fail; and having secured his friendship, I laid in wait for opportunity to use it.

I was not long in finding one. It was after the death of Mr. Ellerton, his friend and my friend. I spoke of his character and of the loss we sustained in his removal, with the feelings of a friend, and of his prospect in a better world, with the feelings of a christian. I dwelt at some length on the assurance of our immortality, derived from the instructions and resurrection of Christ, and, with all the emphasis I could command, pictured the blessedness of a believer's hope. I could perceive that Mr. Garstone was moved. I had touched a string which vibrated powerfully, to every word I uttered.

"These are delightful thoughts," he said, after a pause; "but———" He hesitated and stopped.

I took the word from his mouth. "But there is no assurance of this truth, except from the voice of revelation. All is doubt, except from the instructions of Jesus Christ. His resurrection makes all clear."

"Mr. Anderson," said my friend, "my respect for you and for the opinions of those with whom I live, has always prevented me from obtruding my own sentiments on subjects of this nature. You cannot, however, be ignorant of my mind, and it were better, perhaps, that we should be silent where we cannot agree."

I felt that this was the decisive moment; and with a violent effort said the first thing that occurred to me, lest I should be unable to say any thing. "I know," said I, "that you have doubts as to the christian revelation; but I hope they do not extend to the immortality of the soul. And I see not why we should not converse on the subject. I do long to know on what your doubts are grounded."

"I do believe in the immortality of the soul," he replied; "and for this very reason I cannot believe in the christian religion. For how can I suppose that immortal beings are formed by their Creator in a bondage so degrading and so hopeless, as your system teaches—from which only a small proportion of them can ever be rescued, and they only by the sufferings and death of the Creator himself in human form? How can I imagine him to be divinely commissioned, who proclaims to me such horrors—and yet calls them glad tidings and a message of peace, though only calculated to harass and torment the soul, as they once did mine. It is true, he teaches the doctrine of a future life; but how can I believe that life suspended on so unequal conditions?"

He spoke with a deep and convulsive emphasis, that showed how strongly he felt. I asked him if he saw no evidence in favor of Christ's pretensions?

He answered, that all the evidence in the world would not be sufficient to prove what all nature and reason contradict. "Who has tried to believe more than I?" he continued. "Who has more earnestly longed to believe? and who has been more wretched for want of believing? Yet I might as well have tried to persuade myself that I could walk upon a sun-beam. But it is all past; let us say no more about it. It is a subject on which I have not talked nor read for years. I cannot bear it."

But now that the ice was broken and the first feeling over, I found him ready and disposed to converse, for he saw that he might entirely trust himself with me. I soon drew from him the acknowledgement, that there was much evidence in favour of the christian system, too strong to be satisfactorily set aside; that the character of Jesus was inconsistent with imposture, "and not less so," he added, "with the doctrines he taught;" and that a revelation was neither an incredible nor an undesirable thing.

"Then it appears," I remarked, "that what decides you against it is the character of the religion itself?"

"Yes, together with its consequences—the divisions and miseries of its followers."

"How long since you made up your mind in this way," I inquired.

"More than twenty years," was the answer.

"And during this period you have not pursued the investigation at all?"

No—he had avoided the subject as much as possible—had read no books, held no conversation—not once opened the Bible.

I asked him if he thought it safe to put this confidence in the decision of his youthful judgment, and to retain this obstinate prejudice on so momentous a subject. I reminded him that Christians differ in understanding their religion, and how could he tell that another interpretation of it would not solve all his difficulties?

He said that in his view this very circumstance destroyed all its claims to the certainty of a divine origin; for if God should teach men, he would do it clearly, and leave no room to doubt his meaning.

I gave the obvious and satisfactory solution of this difficulty, drawn from the moral nature and probationary state of man; and then went on with the topic I had commenced. I endeavored to show him, that the objections he felt to the christian system were in fact objections only to a certain mode of interpreting that system; and that therefore he had no right to reject it, unless he had satisfied himself from faithful inquiry, that this was the only true interpretation. "For myself," said I, "I freely declare that I think it a very erroneous interpretation. I have hardly less dislike to it, than you have yourself. I think it an incredible system. But I still receive the instructions of Jesus with the greatest delight and comfort. You have shut yourself out from these, by taking the representations of your catechism for a true picture of the Bible, and never doing yourself the justice to ascertain whether they were so or not." I went on to expostulate on the unreasonableness of this conduct; I illustrated at large my own views of the christian faith; I explained to him their consistency with the noblest reason and the best affections, with all we delight to think concerning God, and all we ought to do as moral agents; and I entreated him by all that is dear and sacred, to open his mind once more to inquiry, to read the scriptures again, and try to welcome Jesus as the way, the truth, and the life.

I was very earnest, and I did not speak in vain. Mr. Garstone once more opened the book, which he had laid by so long, and read it with the sober judgment of mature life;—not interpreting it, as before, by the standard of Westminster, but by the light of a careful and sound comparison of itself with itself. Long and zealously he studied. Other matters were neglected, other studies put aside. Light on this great question he longed for, he sought after far and near, and did not pause till his mind settled in a firm conviction of the truth; and with devout and happy faith he could exclaim, *I believe that thou art the Christ, the Son of the living God.* And he was able afterward to add, *Though I die with thee, yet will I not deny thee.*

From this time he was an altered man. The change cannot be described, but it was evident in every habit of his life and every feature of his face. His mind was at peace. He was happy. Often has he described to me the relief which he felt, as if a heavy burden were removed from his soul; and instead of leaving the world a distressed and obstinate unbeliever, he died tranquilly, triumphant in faith, rejoicing in hope.

I have met with other instances not unlike this; and I find it refreshing to my soul, as the shadows of death approach, to reflect that the faith which supports me, I have known to vanquish confirmed infidelity, and bring home to the Saviour many who had been wanderers from his peace. So let it support me in that hour!

For the Christian Register.

ORDINATION SERVICES.

It is not, Mr. Editor, that I am a critic in ordination services, but I have felt that our respected clergymen have sometimes overlooked a point, which I deem very important. I mean *the unity of the several parts.* Let me explain: I have been at many ordinations, where the minister, who made the introductory prayer, touched and dwelt upon every topic which all the rest could find. This is not right; nor is it friendly. The object of the *Introductory Prayer* is briefly to acknowledge God the Giver of every good gift,—to thank Him for the blessing of Christianity. But its particular object is to thank God for the institution of the Christian ministry; to implore Him to prepare the mind of the pastor elect for the high and sacred trust he is about to receive, and to ask a blssing on the ordaining council. Here is a definite province, and large enough for any soul to indulge its emotions upon. To this, then, let this prayer be cautiously confined, and let it not embrace what properly belongs to other parts.

I will say a word of the *Ordaining Prayer.*—Its province is a definite one. It includes a recurrence to the establishment and progress of Christianity; to the means by which it has been promoted; to the state of society which has been effected; to the Apostolic custom of the imposition of hands; to the circumstances of the pastor elect; to clothing him with his office, in the name of Christ, and a supplication for his success. Here is a wide field enough, without trespassing upon the appropriate provinces of any other performance.

The *Concluding Prayer* should be very short. I scarcely ever heard one short enough. Its province is to ask God's gracious smiles upon the transactions which have passed; but particularly to pray for the pastor and people as united. It should earnestly entreat, that the ministry may be long and happy, and that the people may become pious and exemplary.

Though my remarks are few on these prayers, they may perhaps serve to suggest distinctions still more broad; and help to guide us in judging when a prayer is appropriate. I have heard the same ideas over and over again, at ordinations; and the only reason is, that the proper distinctions in the services, have been overlooked.

With respect to the *Sermon*, it should be such as will most help the young pastor in his commencing ministry. He will often wish to refer to it as authority; and it should be such as will meet his wants. In this I would not dictate;—but there is one point on which I cannot but remark, because it destroys the unity of parts, for which I am pleading. I mean the habit of giving a *Charge* at the end of the sermon. I have seldom known an instance, in which most of the sentiments which *belong* to the charge, have not been thrown out by the preacher. So we have *two* charges. This is not right. There are always circumstances enough existing between every preacher and the paster elect, to engage attention, and furnish ground for the most interesting and pertinent reflections. I do not believe there ever was a clergyman, who was to give a charge, who did not regret that the preacher had anticipated nearly all he himself had to offer. This regret shows, that the custom is a violation of propriety and courtesy.

It is the duty of the *Charge* to array before the new pastor all the great duties which Christ requires of his ministering servants; accompanied with such paternal advice, as existing circumstances may require. But how often do we

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* We use the word according to its real and proper import, and mean by it the promoters of strife, schism, and alienation in churches.

find that the charge grows into a sermon; while the sermon contains a charge.

The *Right Hand of Fellowship* has its definite province. In this interesting service, the assembled churches present the hand of love and sympathy to the new pastor, and to his flock. It should express, and should become, the sacred pledge of union, cooperation, and duty. It should not give power, but present privileges. It should tender every friendly aid, and ask corresponding efforts and prayers.

Mr. Editor, these remarks, hastily drawn up, were suggested by an ordination that I witnessed a year ago, in which the unity of parts was violated by every clergyman who officiated.—The several services were so melted into each other, that the time was lengthened to *four* hours, whereas *two* hours are quite sufficient, if every person confines himself to his appropriate province. At this ordination, we had in the introductory prayer, both the ordaining and the concluding prayers. There was, therefore, in fact, no need for these two last services. At the end of the sermon we had a complete charge and a partial right hand of fellowship; and so of the other parts. Here was a total destruction of the diversity, and consequently of the proper harmony of the exercises. I will not enumerate the want of taste, loss of time, violation of courtesy, and many kindred evils connected with such habits.

It will readily occur to every one, that the several parts at an ordination are fit and impressive. It is equally true, that they are distinct; he, therefore, who has one part assigned him, has no more right to perform the rest, under cover of his appointment, than he has to perform his own in the wrong time or order. H. B. C.

DOMESTIC INTELLIGENCE.

Henry H. Fuller, Esq. of Boston, has been appointed to deliver the oration, and Mr. George Bancroft, of Cambridge, the poem before the society of *Phi Beta Kappa*, at Cambridge.

The Boylston Prizes of Harvard University for the present year, are assigned as follows: For a Dissertation on "The effect on the Literature of the several nations of Modern Europe, of the general use of the Latin language, by the learned of the 15th, 16th and 17th centuries," to Mr. William P. Lunt, Senior Sophister, of Dorchester. For a Dissertation on "The Liberty of Moral Agents," to Mr. George Ripley, Senior Sophister, of Greenfield.

We understand that Capt. Bainbridge has been appointed to the command of the Navy Yard at Charlestown, to replace Capt Hull, who has received a command of some outward bound ship or squadron.

The far-famed Sea Serpent was seen on Saturday, the 12th inst. near Nahant, by *Francis Johnson, jr.* of Nahant. A particular description of the animal, and the circumstances under which he saw him, has been published, together with a testimony of belief in the veracity of Mr. Johnson, by H. A. S. Dearborn, and five other gentlemen of Boston who are acquainted with his character. Mr. Johnson always resided at Nahant, and, having been much employed in fishing, has seen every species of fish accustomed to visit the coast. He has heretofore constantly doubted the existence of the Sea Serpent, but is now firmly convinced that the animal he saw is the one which has hitherto been described as such. He was at one time within four rods of the animal, and had a distinct view of him.

Mail Robbery.—On Tuesday morning, July 8th there was a most daring attempt to rob the mail, near Baltimore, on its way from the east. The attack was made by four men, at two o'clock in the morning.—The guard discharged his blunderbuss and two pistols at the robbers, and, as afterward appeared, wounded two of them. There seems to have been no passengers in the stage, as no person is mentioned but the driver and guard. The driver escaped. The guard was carried into the woods and detained while the mail was rifled.—Three of the robbers were discovered and secured the next day. Their trial will take place at the Circuit Court of the United States which will set in November next.

It is singular, that almost at the very moment our attention was called to the circumstance of the pardon of the two criminals, who had robbed the mails, we should have received an account of another mail robbery having been committed near Baltimore. It will be seen that the attack was of a most daring nature, and attended with very atrocious circumstances.—From the prompt measures taken to discover the villains, we have no doubt they will speedily be brought to justice. But of what use is it to be at the trouble and expense of having tribunals for trying criminals, and prisons for detaining them, if crime is to be fostered by a mistaken lenity. *N. Y. E. Post.*

The sloop Constellation, Atwater, of Red Hook, bound to New-York, with wood, &c. was struck with lightning near that place, on Friday night, which shivered the mast in two, about two feet below the lower band of the step of the topmast. The pilot, on deck, was so much injured that it is not expected he can long survive. He was landed at Red Hook. Two cows and a horse on board were killed. The captain, who was at the helm, was not injured.

Two new cases of malignant fever occurred on board the Decoy ship, on the 9th inst. She still remains at Craney Island.

The Cahawba Press, of the 14th inst. states that it is very sickly in the vicinity of St. Stephens, Alabama.

The noted Mrs. Carson has been sentenced by the Mayor's Court of Philadelphia to undergo the punishment of seven years' hard labour in the Penitentiary, for having passed counterfeit notes.

Health.—There has but one death occurred in Newport since the 16th of June last.

This is a rare instance in a population of upwards of seven thousand, more especially in the summer season.

American calicoes.—An establishment for printing Calicoes will shortly be put into operation at Taunton, Mass. which, when completed, will be a valuable acquisition to the Cotton Manufactories, in that quarter. At Chelmsford a large establishment of this description was put in operation this week. The establishment will require considerable quantities of white Cotton for printing.

Agricultural premium for the best managed Farm.

At a meeting of the Board of Trustees of the Massachusetts Society, for promoting Agriculture, held at the President's, on the 12th day of July, 1823.

It was voted, that the Society will grant as a premium to the owner of "*the best cultivated farm within the precincts of the several Agricultural Societies of the State,*" the sum of thirty dollars, each, in addition to the premium that may have been awarded to that claimant by the local society—and that it will accept as full evidence of the merits of the claimant, a certificate signed by the President of such local Society, certifying that such person was declared by such Society or their Trustees, entitled to the premium within that district. That the applicant shall, however, in all cases, be held to exhibit to this Society a statement of the extent of his farm—the state and plan of his farming, buildings, his mode of collecting and managing manure—the number of domestic animals supported thereon—the quantity and quality of land under cultivation, and his usual mode of culture, as well as the average amount of his crops of all sorts.

Copy from the Records,

BENJ. GUILD *Assist. Rec. Sec'y.*

The Rev. William Gammell, has accepted the invitation of the second Baptist Church and Society in Newport to become their Pastor.

A new Baptist Church is erecting in New-Haven—to be built of stone.

We learn by an arrival at Charleston, from Trinidad, that thirteen pirates had been captured by a party of soldiers, after a desperate engagement, in which the captain of the pirates was killed. The pirates were lodged in prison at that place. On their examination, they confessed having murdered Capt. Ray and all the crew of the brig Mechanic, of New-York.

Joseph Richards, a driver of a cart, belonging to Mr. William Wentworth, Truckman, was on Wednesday carried before the Police Court for standing with his cart near the market, in violation of a late By-law of this city relating to Fanueil Hall Market and the streets adjoining, and was fined therefor the sum of $3, and costs $3,91.

Census of Lower Canada.

An estimate of the population of Lower Canada was taken in 1822, and has just been published. It appears that the number of inhabitants is found to be 364,546. The population of Quebec is 14,880—of Montreal 15,909.

FOREIGN INTELLIGENCE.

By the late arrivals foreign papers have been received to June 2d. By them we learn that the principal French army, under General Obert, entered Madrid on the 23d of May. The French papers state, that a Regency had been established at Madrid, of which the Duke Del'Infantado is President; and that they were to exercise regal power during the captivity of the king. The constitutional divisions of Milans and Llobera are said to have had an engagement with the French detachment which occupied Mataro, [*a town with about 25,000 inhabitants, in the northeastern part of Spain, 17 miles NE. of Barcelona.*] It is reported that the Spaniards were defeated with the loss of 150 men, 500 prisoners, a standard and 500 muskets.

A contest of some interest had also taken place at Casteltersol, [*a village in the neighbourhood of Barcelona*] between a body of the constitutional troops, and those under the command of Lieut. Gen. Donnadieu. The Spanish troops were dislodged from the position they had taken, and are said to have suffered considerable loss.

It appears that Generals Llobera and Milans were at Barcelona, and that Mina was also proceeding thither.

On the whole, the affairs of Spain present a much less favourable aspect than was hoped. No inconsiderable part of the present depression of their cause has arisen from the supposed defection of the count D'Abisbal. Whether the course he has taken will eventually prove injurious to the progress of liberty and the real interests of Spain, it is difficult for us, with our limited knowledge of circumstances, to determine. For the purpose of furnishing our readers with the means of forming for themselves some notion of the present state of things in Spain, we subjoin a letter of the Count D'Abisbal to Count Montijo. It seems that the latter had written to Abisbal a letter in which he calls upon him to exert himself to save his country by proposing or acceding to some measures of compromise between the opposing interests. The letter of Abisbal is dated at Madrid:—

[TRANSLATION.]

"*Most excellent Sir*, This day was delivered to me by the chief of the Etat Major, the letter of your Excellency, dated the 11th inst. and in reply to it, it is my duty to observe to you, that as the chief of this district, and the commander of the army, it is incumbent on me to comply with the orders of the government, at the head of which is his majesty, and that I am resolved to pursue this line of conduct, though I am fully convinced that, unfortunately for the nation, the ministry which governs it is incapable of rescuing it from the danger to which it is reduced, by the unskilfulness of the preceding ministers, and by the unpardonable imprudence of the last, who have provoked the present war without displaying the energy necessary for upholding the dignity of the nation, or proposing those conciliatory means that might have united the minds of Spaniards, and might have prevented foreigners from the daring attempt to interfere in the private disputes of Spain, by violating the territory of the nation without any previous declaration of war.

"I have observed already, and now I repeat, that in the capacity of *General*, I must obey the orders of the government, and not set the example of a pernicious disobedience, which would authorize that of those Spaniards, whom the law places under my orders, and would open a vast field to private ambition; but as a Spanish *citizen*, who may, without transgressing the laws, indulge his own thoughts respecting the situation of the country, and the means which might be taken to rescue her from the ruin prepared for her by discord, by fanaticism, and by the interests of the individual heads of party, who disguise their ambitious views with the sacred name of love to their country, and also of a numerous class of men who have nothing to lose, and who are inflamed with the love of plunder and distraction alone, which would contribute to the prosperity of those persons who can make a figure in society only when the barriers of subordination and respect to the laws are removed; I am of opinion that the majority of the nation is not solicitous to continue the Constitution of the year 1812, though it is not for me to investigate the causes which may have produced the notorious dislike expressed in regard to the laws emanating from it.

"That the decided majority of intelligent persons distributed among the different parties which unfortunately divide the nation abhors both despotism and fanaticism, and only wishes for a liberal Constitution, which may conciliate as much as possible all classes of the state, unite the will of the Spaniards by insuring the dignity and inviolability of the constitutional throne, and do away the pretext that may be pleaded by foreigners for intermeddling in our domestic concerns, to the manifest infraction of the law of nations, so as to compel them to desist from their enterprize, on perceiving that Spanish wisdom knows how to curb the fury of parties, and force them to retire; because the Spaniards themselves, in concert with their monarch, discuss like brethren the questions which divide their opinions.

"That a considerable portion of the lower classes, accustomed to think for themselves, have no opinion whatever, act on the rooted habit of respecting as just that which is most ancient, and desire pillage and licentiousness, which, at the expense of people of property, supply them with some conveniences which they must forego in time of tranquility; and that the means which might be employed to re-establish peace and union, would be, first, to notify the invading army that the nation in concurrence with the King, proposed to make in its present Constitution such alterations as experience has taught it to be necessary to unite the minds of the Spaniards, and ensure their happiness as well as the dignity of the constitutional throne; and that, consequently, it ought to retire from the Spanish territory, and confine itself, to amicable intervention by means of its Ambassador. Secondly, That his Majesty and his Government should again be established at Madrid, as the capital of the monarchy; lest it should be said that he sojourns at Seville against his inclination. Thirdly, that in order to make in the constitution such reforms as are deemed requisite, a new Cortes should be convened, whose deputies should present themselves with the powers specified by the constitution. Fourthly, that it be proposed to his Majesty, that he would be pleased to choose a Ministry which should be wedded to no party, and should deserve the confidence of all as well as that of Foreign Powers. And fifthly, that a general amnesty should be decreed; and that a disposition should be evinced to pay attention to, and employ, without any regard to former opinions, all Spaniards who from their penetration, services, and patriotism, should be worthy of being preferred.

"Such is my private opinion; and, as a Spanish citizen, who is terrified at the present situation of his country, and who, at the expense of his blood, would prevent the effusion of that of his fellow citizens, I cheerfully subscribe any representation which will bring about so sacred an object.

"God preserve your excellence for many years.

(Signed) "The CONDE DEL ABISBAL.

"*Madrid, May* 15, 1823."

TRIESTE, MAY 30.

Affairs of Greece.—The affairs of Greece seem approaching to an interesting, perhaps a decisive crisis. There is a base possibility, and even some faint hopes are entertained of a pacific termination of the contest. It is asserted from various quarters that the British Ambassador had submitted a Memoir to the Divan, detailing minutely a pacific arrangement, by which the Greeks, on the one hand, should be recognized as an independent nation, and the Porte, on the other, be indemnified for its loss of revenue—the chief advantage, which the Porte drew from its Christian subjects by an annual tribute. This, no doubt, would be infinitely beneficial to the Greeks. Supposing that the tribute agreed upon should considerably exceed the revenues hitherto received by the Porte, still the burthen would be much lighter to the Greeks, who would no longer be vexed by the pillage and exactions of the Turkish Governors. But there appears no probability that the terms, such as they are described, will be agreed to by the Porte, and the business is likely to be decided by the sword. From recent accounts, it can hardly be long before the two parties grapple. The Turks have made formidable preparations. Firmans have been issued, commanding the Turkish Governors to send what money they can procure to Constantinople. The Turkish system of taxation is, we need not mention rather summary.—It falls with cruel severity upon those of the Greek nation, or Greek rite, still under the dominion of the Porte. The property of the Greeks who were assasinated in the Island of Cyprus has been torn from the surviving heirs, and sold for the benefit of the Porte—that of the Greeks who are either suspected or have disappeared, disposed of in the same way—and, in addition, the villages along the coast chiefly inhabited by Christians, pillaged and burned by the Egyptian garrison of the island. It is by sea that the Turks seem disposed to make their principal attack. The Musselman force is formed of three squadrons—the united Algerine and Tunisian, the Egyptian and the Turkish squadrons, which are stated to amount in all to 100 sail of various sizes and denominations. This is the most formidable armament which the Porte has yet sent out. But the Greeks, leaving out of calculation their superiority in naval skill and prowess, seem well prepared to encounter it. The Hydriot, Ypsariot, and Spezziot squadron, all well armed, equipped, and ready to sail on the first signal, amount to 88 ships of war of various classes, and 24 fire ships, with which, it is known, they do tremendous execution.—By land, also, it is stated, that the Turks intend a last endeavour this season. Great efforts were in the act of being made, in the beginning of May, to raise troops in the European province, for the purpose of attacking the Peloponnesus; 80,000 men were, according to letters from Salonichi, to be employed in this service, with the Pachas at their head. There is, however, less of cordiality and circumstance in the account of the Turkish preparations by land than by sea. But even if the statement were true, the Greeks of the Morea are in a state to make successful resistance. The whole confederacy is now under a regular Government—the troops are regularly paid out of a special military chest; there are in Morea alone 50,000 well armed and disciplined troops, and the isthmus of Corinth is placed in a state of defence.

Wa have accounts from the Morea to the 26th April, They state that the functions of the provisional government of Greece have ceased, and that a congress, has assumed the reins of government. After the installation of it, which took place at Napoli di Romana, Manvocordato was elected president of the congress in the midst of the acclamations of the people. Colocrone has been charged by the congress with the defence of the Morea. Obvesseus has been appointed Commandant General of Thessaly, Bozzaris, and Acarnaina.

Steam Navigation to India.—Extensive arrangements have been formed, with the concurrence of government, for the establishment of steam vessels to convey passengers and light goods from the country to Grand Cairo. The Bashaw of Egypt has engaged to have from two to three hundred camels always in readiness to facilitate the communication from Cairo to Suez, and from Suez to Cairo, and that the expense shall not exceed five shillings per hundred weight.—similar arrangements have been made for the passage from Suez to Surat, and other places.

The writer of a late letter from Vienna, states, upon unquestionable authority, that the Porte had given orders to sell by *weight* all the fine collections of Books, that were in Constantinople; particular mention is made of the noble library belonging to the Princes *Morusi*; individuals who were objects of jealousy and hatred to that most despotic government, on account of their vast wealth, their patriotism, and their talents. After such a trait as this, one would think no enlightened State in Europe would care a rush what became of such hopeless imbeciles as the Ottoman Government.

To Correspondents.—Alpha Beta is received, and will appear next week.

The wish has been repeatedly expressed, that "An Old Man" would resume his pen. It would be as truly gratifying to ourselves as to any of our patrons, provided his age or other avocations may not render it burdensome.

An article in relation to the "Andover Creed" is received, and shall in due time be attended to.

MARRIED,

In Cambridge-port, by Rev. Mr. Gannett, Mr. Nathan Childs, merchant, to Miss Caroline Harrison.

In Roxbury, last evening, by Rev. Dr. Porter, Mr. John Williams, merchant of this city, to Miss Mary Ann Davis. Also, Mr. William Whiting, of the firm of Hall and Whiting, of Boston, to Miss Nancy Davis.

DIED,

In this city, on Tuesday, after a short illness, Mr. Ezra Hyde, aged 43—a highly respectable and much lamented citizen.

In Amherst, Mass. Mrs. Mary Ann, wife of Mr. Henry Merrill, and daughter of Seth Field, Esq. of Brookfield.

In India, Sept. 4, Rev. Henry Lloyd Loring, D. D. Archdeacon of Calcutta, aged 38.

In Portland, on Saturday evening last, Mrs. Dolly, wife of the Rev. Thomas B. Ripley, aged 23—Mrs. Mary Delano, of Falmouth, 64.

In Providence, Mrs. Dorothy, wife of the late Capt. Howell Williams, aged 56.

In Braintree, on Sunday morning, in the 66th year of his age, Caleb French, Esq. late Deputy Sheriff for the county of Norfolk.

JUST published by Oliver Everett, No. 13 Cornhill, "A COLLECTION of ESSAYS and TRACTS in THEOLOGY. By Jared Sparks. No. 3. July, 1823.

CONTENTS.

Dr. Whitby: Biographical Notice, Whitby's Last Thoughts. Bishop Hare: Biographical Notice, On the difficulties and discouragements which attend the study of the scriptures. July 18

THE GOSPEL ADVOCATE.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, The Gospel Advocate, for July, 1823.

CONTENTS.

Theological.—Remarks on Luke ii. 49; Sermon No. XXVI, on Rom. xi. 11—14; On reading the scriptures; Sunday School Magazine, on the necessity of religious education to the poor, especially in Sunday schools.

Poetry.—Extracts from the Messiah, translated from the original German of Klopstock.

Religious Intelligence.—Georgia, First Convention, Constitution, Address; Obituary, Hon. John Phillips. July 18

PATENT ELASTIC SPRING SOFAS AND CHAIRS.

THE advantages to be derived from this class of Sofas and Chairs over the ordinary kind has been the result of unwearied labour by the patentee. He has at length realized his most sanguine expectations, and by his permission the subscriber now offers them for sale, at his Upholstery Ware-room; where may be had, Mattresses and Cushions of every kind, made upon the same principles. It is a fact attested by many certificates which he now has in his possession from those that have tried and proved their real utility, that a person will ride quite as easy on a cushion of this kind applied even to a waggon, as they will in a carriage suspended on the best springs. He guarantees they shall continue to retain their original shape and elasticity. Also—Patent Easy Chairs for the sick, the infirm, and convalescent. Drawing-room and Parlour Curtains. Plain Venetian Blinds made at short notice. Together with a general assortment of Upholstery, Cabinet Furniture, &c.

WILLIAM HANCOCK,

July 18 No. 11 1-2 Orange-st. Boston.

THE EGYPTIAN MUMMY.

THIS curious relic of antiquity, together with the sarcophagi in which it was contained, when taken from the catacombs of ancient Thebes, is to be seen at *Doggett's Repository of Arts*, No. 16 Market street.

The proceeds of the exhibition, after deducting two hundred dollars for the Boston Dispensary, will be appropriated to the Massachusetts General Hospital.

Price of admission, 25 cents, July 18

FOR sale at the office of the Christian Register, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS from the writings of Dr Watts, relating to the Trinity, and in favour of Christian Candour and Religious Inquiry. 2 dolls. per hundred.

REMARKS addressed to the conscientious of all denominations on the subject of praying for one another. 2 dolls. per hundred.

ESSAY on the Nature and Discipline of a Christian church. By Richard Wright. 2 dolls. per hundred.

REMARKS on the Miraculous character of our Lord, by a Berean Layman—12 1-2 cents.

Rev. Mr. LOWELL'S Sermon at the Ordination of Rev. R. M. Hodges—12 1-2 cents.

Three Important Questions Answered, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition,

ALSO,

An assortment of the Tracts of the *Publishing Fund*, including,

Abstract of Sacred History, being the *first part* of the Geneva Catechism—8 cents.

Questions and Answers upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism—8 cents.

Duties of Children, a Sermon, delivered on Lord's Day, April 12, 1807, to the Religious Society in Federal-street, Boston, by Rev. Dr. Channing. Fifth edition—3 cents.

Edmund and Margaret, or Sobriety and Faithfulness rewarded—8 cents.

The Lottery Ticket, an American Tale—8 cents.

The Authentic History of Isaac Jenkins, &c. by Thomas Beddoes, M. D.—6 cents.

The Advantages of Drunkenness—3 cents.

Account of Thomas Dormer, with hints on Early Rising—3 cents.

The Life of Eleanor Moreland, in a Letter to her Neice—8 cents.

POETRY.

The following lines breathe, in simple and beautiful language, the pure, tender, and resigned spirit of a Poet and a Christian. They are from the pen of the only avowed poet, as far as we can learn, among the Society of Friends.

THE POET'S THANKS.—By Bernard Barton.

Nay! let not sorrow cloud thy brow,
Nor thus in thought repine,
Because thou seest my vigour bow,
My drooping head decline;
This heart is yet in love unchill'd,
My spirit is as free,
My feelings, still, as fondly thrill'd
Whene'er I turn to thee.

I know, although thou speak'st them not,
The thoughts which fill thy mind:
Thou think'st thy minstrel's earthly lot
Unworthily assign'd;
Could wish of thine that lot dictate,
Much brighter it would be,
Yet far from cheerless is his fate
Who finds a friend like thee.

I own I should rejoice to share
What poorest peasants do,
To breathe heaven's heart-reviving air,
And hail its vault of blue;
To see great Nature's soul awake
In flow'ret, bush, and tree,
And childhood's earthly joys partake
In quiet haunts with thee.

Yet more, far more, 'twould soothe my soul
With thee, dear friend, to stray,
Where ocean's murmuring billows roll
In some secluded bay;
The silent cliffs, the speaking main,
The breezes blowing free,
These could not look, speak, breathe in vain,
If felt and shared with thee.

Yet though such luxuries as these
Remain to us unknown,
We from our scanty store may seize
Some joys of tend'rest tone;
Proudest Prosperity has brought
No purer bliss to me,
Than bleak Adversity has caught
In darkest hours from thee.

Had Fortune on our prospects smil'd
And sunshine round us flung,
Had flowers alone our path beguil'd,
Where many a thorn had sprung,—
That thornless path, those sun-bright skies,
Though lovely they may be,
Could ne'er have taught my heart to prize
What most I prize in thee.

The bird whose soft and plaintive song
Is heard alone at night,
Whose note outvies the warbling throng
That hail day's gairish light,—
The flower that spreads, in wilds remote,
Its blossoms to the bee,—
These, these the touching charms denote
Which I discern in thee.

Thy voice in care, in grief, in pain,
Has been to me as dear
As nature owns that night-bird's strain
In watches dark and drear;
What to the bee that flowret's bloom,
Or sun-light to the sea;
All this and more, in hours of gloom,
Have I oft found in thee.

While *some* as every joy decreas'd,
Their sympathy denied
Or like *the Levite*, and *the priest*,
Passed on the other side:
My cares *Thou* didst not coldly scan,
Nor from my sorrows flee;
The kind, the good Samaritan
Was still a type of thee.

Though I may darkly pass away,
As in the noon of life,
And sink by premature decay,
From being's feverish strife;
Yet thou, at least, hast been a friend,
A noble friend to me,
Nor with my mortal life can end
The tribute due to thee.

Believe it not the love that gives
To life its truest zest,
The warm affection that outvies
The sunshine of the breast,—
These, these are boons surpassing far
What bends the worldling's knee;
These, which the world can never mar,
I owe, dear friend, to thee.

And should some fragments of my song,
Which thy applause endears,
Borne on the stream of time along,
Survive to distant years,
May such around thy cherish'd name
A fadeless garland be,
And with the poet's purest fame
Be twined his love for thee.

MISCELLANY.

PACHA OF EGYPT.

We have been favoured with the following interesting Extract from the journal of a gentleman who has just returned from Egypt, which will enable our readers to form some idea of the nature and extent of the improvements of the present Pacha, and of the character of this wonderful man. Who knows to what consequences the impulse given by the Pacha may yet lead?

"*Mem.—Nov.* 21, 1822.—Arrived at Mocha on the Red Sea. Our bombardment in 1820 appears to have had a good effect; the British character more respected; one of the towers rebuilt which was destroyed by our fire. Capt. Hutchinson, British resident from Bombay, the only European one. The remains of the British, French and Dutch factories. Found the Cornwall, Capt. Richardson, taking in Coffee for London; and the American ships Java, from Salem, and the Chesapeak, from Baltimore.—Coffee very reasonable; the trade with this port fallen off; the company only purchase coffee, when at a certain low price, which has not occurred for some years; they might easily make up an investment of this article through their resident, instead of allowing others.

"*Dec.* 14.—*At Cossier.*—Full of vessels landing with grain for Judda, belonging to the Pacha of Egypt. This port has been improved in trade and population lately. A steam-boat from Bombay to this place would make the passage easy, and communication certain. We were three weeks from Mocha, having had contrary winds except the first 48 hours.

"*Jan.* 7, 1823.—*At Cairo.*—Visited the Pacha (Mahomed Ally,) a most intelligent countenance, and about 50 years of age. He asked many questions about the force of the Persians in regulars, and news from Bagdad—observed that the English were much abused in the Foreign Journals. Mr. Bogus, an American, his interpreter, who has much weight with him, and is said to be a man of abilities. Visited the citadel—Useph's well and place, and saw the spot between the gates, where the Mameluke Beys were massacred by 2000 Albanians, on their return from a friendly visit to the Pasha in 1810. Visiting the arsenal, chintz manufactory, printing-office. The Pasha has introduced all the machinery, &c. from Europe. He has also established telegraphs beetween Cairo and Alexandria; receives and returns the communication in about one hour. An Englishman has brought a steam engine, and dredging machine from London, not yet erected. He is forming a new mint. Nothing indeed can exceed the liberality and enterprise of the present Pacha, and his encouragement of Europeans. He is above all prejudice, his conduct, of course, excites much jealousy amongst the Beys, (Chiefs,) but he has told them to quit his service, if they do not like his system. He is now endeavouring to raise a large force, to be officered by some Franks and Mamelukes; it is to be recruited amongst the husbandmen and Arabs, from Mount Lebanon—the Chief of which lately fled to Cairo for the Pacha's protection, and promised him his assistance to procure some of his warlike tribe, who have been never conquered, and would make capital soldiers. The Pacha has about 100,000 stand of arms ready, purchased from Europe. If he does not fall by treachery or intrigues of his Turkish Chiefs, he will carry all his extensive plans into execution. His revenue now exceeds two millions.—The canal opened from near Fooa, on the Nile, extends about sixty miles, and is a most noble work. His palace on the right bank of the Nile, a few miles from Cairo, is fitted up in the Italian style, with painted ceilings, walls, &c. in the most elegant manner. He is making at this place fountains decorated with marble lions, crocodiles, and pillars, brought from Italy, and has a garden well laid out with walks formed of variegated pebbles brought from the island of Rhodes. The present population of Cairo is said to be upwards of 300,000. There are two colleges for the instruction of youth instituted by the Pacha. He has sent out people to vaccinate, and it has been attended with success.

"No accounts have been received from the Pacha's army in Nubia since the massacre of his son Ishmael Pacha, at Shindy. It is supposs that the Ababdee Arabs have cut off the communication. It is said that the army is endeavouring to retreat.

"Accompanied the Consul across the Nile to the ruins of Memphis, to see a statue recently discovered by Coriglio, who has been many years engaged in Egypt making excavations.—"We found the statue just below the surface. It is supposed to be the most perfect that has been found of its size. The face, African features, is complete and well executed; the limbs appear to be of exact proportion; it measures from the head to the ancle 34 feet; round the head 19 feet; length of face 3 feet 7 inches;—from breast to the waist 7 feet 4 inches; and length of arm 14 feet 4 inches. This fine statue is supposed to have been intended for Amasis, King of Egypt, and may lead to further discoveries of a temple in the neighbourhood.

"*Jan.* 10, *At Alexandria.*—Came up by the new canal. An excellent granary here, which receives the Pacha's grain to export to the Mediteranean. About fifty ships lying in the port; several taking in grain for Malta, &c. The Pacha's squadron is about twenty ships here, badly armed; five of these ships have just sailed. It is reported their destination is Algiers, to escort a new frigate, which was built in England, or to proceed to Cyprus. He shows great zeal in co-operating with the Porte, against the Greeks; and during the war has afforded much assistance. Nine hundred vessels are said to have cleared out from this port last year. The fort is in a tolerable state of defence; and the Pacha has built a good wall with gates and towers, embracing a great portion of the ruins of Old Cairo. There are no symptoms of plague at present. A British ship, Hinde corvette, commanded by the Hon. Capt. Rous, touched here lately, and then sailed for Castel de Romana, which has just been captured by the Greeks; the Captain's object is to save the Turkish garrison. Ishmael Gibraltar, the Admiral of the Pacha is here—he is a great traveller in Europe for a Turk."

TO THE PUBLIC.

At the late session of the legislature of this state, an act was passed to incorporate the Bunker Hill Monument Association. The subscribers, as a committee and in behalf of their associates, are directed to address the public in regard to the objects of the corporation.

The erection of some public monument, which should bear lasting testimony to national gratitude, and cherish national feeling, has often been the subject of discussion and conversation in this part of the country; but none worthy of the name has yet been executed. It is true, that the public records, the productions of the press, history and poetry are sure to preserve and perpetuate the remembrance of the great events of the American revolution. Nevertheless, some grand and striking object often recurring to the sight, and impressing the mind with interesting associations, would be one, it is thought, neither useless nor unworthy for the present generation to rear to the Memory of the past. The first battle in the war of our independence, is an event so distinct and striking in its character and consequences, as not to be lost or overlooked in the series of great occurrences; and so important that no comparison diminishes its magnitude. The heights of Charlestown are associated in every breast, with the noblest recollections. They are the first point of curiosity with every stranger, and without dispute as we think we may say, the most interesting spot in our country. If this be true, need we, or could we say more?

Fortunately, the scene of the battle of Bunker Hill, possesses distinguished natural advantages for the site of a monument. It is high, conspicuous, and at present not covered with buildings. In this last respect, its advantages without some interference, such as is now contemplated, will, in a few years, be completely lost; as the progress of the population and building is rapidly surrounding it, and ere long the place where Warren fell, if nothing be done to prevent it, will be covered with streets and houses.

Believing that the time had arrived when a successful appeal could be made to the community on this subject, an association was entered into for the purpose of making such appeal;—and an act of incorporation was applied for and obtained, for more conveniently carrying the design into execution.

To solicit the necessary aid from the public, collect the fund, place it *ad interim*, in a secure and productive investment, decide on a suitable plan, and make arrangements for its execution, were objects which required time, deliberation, responsibility and system. For this reason and no other, it was deemed expedient to proceed under the provisions of a corporate charter.

It is intended to erect a Monument, which shall be consecrated to the great leading characters and events, both civil and military, of the American Revolution up to the 17th of June, 1775, to bear appropriate inscriptions of names and dates. It so happened that this part of the union was first called upon to act and to suffer in the great revolutionary contest. The storm of war burst here, and it may well be our happiness, as it seems to be our duty, to rear the first enduring monument to events of so unmeasurable importance. As all the provinces and colonies of New-England, which now constitute the eastern division of the United States, produced conspicuous actors in those times, and sent men of tried bravery to contend in the conflict of that day, they have all a like interest in the honor and happiness of the result; and if the present design should meet the general approbation, the generous and patrotic feelings of six prosperous States may, we have supposed, be safely relied on, to produce adequate means.

At present it is not practicable to define the character of the monument which may be raised. This must depend essentially on the extent to which the feeling of the country shall be interested in the undertaking. The general view however is, to erect a monument which shall be distinguished by simplicity & grandeur, rather than by elaborate or elegant ornament. Like the events which it is to commemorate, we would wish it to exhibit the character of natural, inherent, durable greatness.

It is obvious that if this undertaking is to succeed, it must be adopted, carried on and completed by the Public. The association only aspires to the praise of having attracted the public patronage to the object and to the pleasure of bestowing their own best services and labors most cheerfully and zealously in furtherance of the design. It is composed of gentlemen in different parts of the State, and of such numbers as to insure intelligence and good counsels, and of such character, we trust, as to secure the public confidence in the faithful application of the contributed funds.

As soon as arrangements can be concerted, appeals will be made through committees to individuals. All will have an opportunity of contributing as their ability or inclination may prompt. The smallest donation will be gladly received, and the humblest citizen may have an opportunity of saying that he has contributed something to testify his respect for the labors and sufferings of his ancestors. An exact account of all subscriptions will be kept: those of each town entered seperately, and the name of each donor recorded in a permanent volume to be deposited and preserved in the monument.

It remains only that we submit this undertaking to the consideration of an enlightened and patriotic public.

Daniel Webster,
Wm. Sullivan,
H. A. S. Dearborn,
William Tudor,
Richard Sullivan,
Samuel D. Harris,
Francis C. Gray,
Samuel Swett,
George Ticknor.

July 4, 1823.

DR. FRANKLIN'S OBSERVATIONS ON HEAT, &c.

First, let me mention an experiment you may easily make yourself. Walk a quarter of an hour in your garden when the Sun shines, with a part of your dress White and a part Black—then apply your hands to them alternately, and you will find a very great difference in their warmth. The Black will be quite hot to the touch—the White still cool.

Another.—Try to fire paper with a burning glass. If it is white you will not easily burn it—but if you bring the focus to a black spot, or upon letters written or printed, the paper will immediately be on fire under the letters.

Thus fullers and dyers find Black cloths, of equal thickness with White, and hung out equally wet, dry in the Sun much sooner than the White, being more readily heated by the Sun's rays. It is the same before a fire, the heat of which sooner penetrates Black stockings than White ones. Also Beer much sooner warms in a Black mug than in a White one, or in a bright silver tankard.

My experiment was this:—I took a number of little square pieces of broadcloth from a tailor's pattern card, of various colours—there were black, deep blue, lighter blue, green, purple, red, yellow, white, and other colours or shades of colours. I laid them all out upon the snow in a bright sunshiny morning. In a few hours, (I cannot be precise as to the time) the black being warmed most by the sun, was so low as to be below the stroke of the sun's rays—the dark blue almost as low, the lighter blue not quite so much as the dark, the other colours less as they were lighter—and the quite white remained on the surface of the snow, not having entered at all.

What signifies Philosophy that does not apply to some use? May we not learn from hence, that black clothes are not so fit to wear in a hot sunny climate or season, as white ones, because the body in such clothes is more heated by the sun when we walk abroad, and are at the same time heated by the exercise, which double heat is apt to bring on putrid and dangerous fevers? That soldiers and seamen that march and labour in the sun, should in the East or West Indies have an uniform of white.—That summer hats for men and women should be white, as repelling that heat which gives headaches to many, and to some that fatal stroke which the French call *coup de soleil?*—That the ladies' summer hats, however, should be lined with black, as not reverberating on their faces those rays which are reflected upwards from the earth or water? That the putting a white cap of paper or linen within the crown of a black hat as some do, will not keep out the heat, though it would if placed without? That fruit walls being blackened, may receive so much heat from the sun in the day time, as to continue warm, in some degree, through the night, and thereby preserve the fruit from frosts, or forward its growth? With sundry other particulars of greater or less importance, that will from time to time occur to attentive minds?

DRUNKENNESS!!

Messrs. Editors.—This is a subject of more than usual interest to the rising generation. It has lately been touched upon by several of our respectable journals, but so feebly as scarcely to be felt, and so partially as hardly to be noticed. If an individual puts a period to his life instantaneously, by using violence, all the journals in our land give the intelligence to their readers—indeed, it would seem as if they made an exertion to be first in making it known to the world. But where is the good and faithful sentinel who has under his charge the all-powerful engine, (the press) that warns the drunkard to beware? So alarming is this evil, and so general has it become, that it has been publicly proclaimed from the capitol of our union. One of the sentinels of the people, in his place, in the congress of of the nation, (Dr. Condict, of New-Jersey,) has warned the nation, and directed the thoughts of the people to this infamous vice, which will bring our country to shame, and our citizens to destruction and premature graves.

Let the tippler and confirmed drunkard hold converse together if they can find a cool moment. Let them look to the city of London, where vice and immorality have grown up with a crowded population, and an old government, and read, that in London, with a population of thirteen hundred thousand souls, there died, in 1822, only FOUR PERSONS FROM INTEMPERANCE—four too many! But let them read on—that in 1821, with a population of one hundred and twenty-five thousand souls, there died, in the city of New York, FORTY-FOUR FROM INTEMPERANCE! But if this picture is not sufficiently terrific to cause the drunkard to shudder and to pause, let him read on—that in 1822, in the city of New York, THIRTY-THREE fellow-beings have been sent to the Lunatic Asylum, whose insanity was caused by Intemperance!—Merciful God! What a picture for the eyes of reasoning man. In one year FORTY-FOUR accountable beings hurried to that bourne from whence no traveller returns, who die *drunkards*, and THIRTY-THREE accountable beings, from *drunkenness*, deprived of their reason, and confined in a *mad-house!*

As public sentinels, holding respectable stations, let me call upon you, Messrs. Editors, to announce these facts to the world; and let me beseech you, in behalf of my degraded native city, to use the talents you possess, to call upon the drunkard to read and pause, before he again raises to his lips the poisoned chalice, which is filled with madness, and with death. *N. Y. Stats.*

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